# ΑΥΜ

LET the immortal depth of the Soul be predominant; but all the eyes
Extend upward.
Stoop not down to the dark World,
Beneath which continually lies a faithless depth and Hades;
Dark all over, squalid, delighting in Images unintelligible,
Precipitous, craggy—a Depth always rolling,
Always espousing an opaque, idle, breathless body,
And the light-hating world and the winding currents
By which many things are swallowed up.

—*Zoroastrian Oracles.*

# THE PATH.

VOL. VIII. OCTOBER, 1893. No. 7.

*The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.*

Where any article or statement has the author's name attached, he alone is responsible, and for those which are unsigned the Editor will be accountable.

## OCCULT ARTS.

No. 1.

### PRECIPITATION.

THE word "precipitation" means to throw upon or within. This term is used in chemistry to describe the fact of a substance, held or suspended in fluid, being made to disengage itself from the intimate union with the fluid and to fall upon the bottom of the receptacle in which it is held; in the use of applied electricity it may be used to describe the throwing upon a metal or other plate, of particles of another metal held in suspension in the fluid of the electric bath. These two things are done every day in nearly all the cities of the world, and are so common as to be ordinary. In photography the same effect is described by the word "develop", which is the appearing on the surface of the sensitized gelatine plate of the image caught by the camera. In chemical precipitation the atoms fall together and become visible as a separate substance in the fluid; in photography the image made by an alteration of the atoms composing the whole surface appears in the mass of the sensitized plate.

In both cases we have the coming forth into visibility of that which before was invisible. In the case of precipitation of

a substance in the form of a powder at the bottom of the receptacle containing the fluid, there is distinctly, *(a)* before the operation an invisibility of a mass of powder, *(b)* upon applying the simple means for precipitation the sudden coming into sight of that which was before unseen.

And precisely as the powder may be precipitated in the fluid, so also from the air there can be drawn and precipitated the various metals and substances suspended therein. This has been so often done by chemists and others that no proofs are needed.

The ancients and all the occultists of past and present have always asserted that all metals, substances, pigments, and materials exist in the air held in suspension, and this has been admitted by modern science. Gold, silver, iron and other metals may be volatilized by heat so as to float unseen in the air, and this is also brought about every day in various mines and factories of the world. It may therefore be regarded as established beyond controversy that as a physical fact precipitation of substances, whether as merely carbon or metal, is possible and is done every day. We can then take another step with the subject.

Is it possible to precipitate by will-power and use of occult laws upon a surface of wood, paper, metal, stone, or glass a mass of substance in lines or letters or other combinations so as to produce an intelligible picture or a legible message? For modern science this is not possible yet; for the Adept it is possible, has been done, and will be still performed. It has also been done unintelligently and as mere passive agents or channels, among mediums in the ranks of European and American spiritualists. But in this latter case it has the value, and no more than that, of the operations of nature upon and with natural objects, to be imitated by conscious and intelligently-acting man when he has learned how, by what means, and when. The medium is only a passive controlled agent or channel who is ignorant of the laws and forces employed, as well as not knowing what is the intelligence at work, nor whether that intelligence is outside or a part of the medium.

The Adept, on the other hand, knows how such a precipitation can be done, what materials may be used, where those materials are obtainable, how they can be drawn out of the air, and what general and special laws must be taken into account. That this operation can be performed I know of my own knowledge; I have seen it done, watching the process as it proceeded, and have seen the effect produced without a failure. One of these instances I will give later on.

Precipitation of words or messages from Adepts has been

much spoken of in the Theosophical Society's work, and the generality of persons have come to some wrong conclusions as to what they must be like, as well as how they are done and what materials may be and are used. Most suppose as follows;

1. That the precipitated messages are on rice paper;

2. That they are invariably in one or two colors of some sort of chalk or carbon;

3. That in every case they are incorporated into the fibre of the paper so as to be ineradicable;

4. That in each case when finished they came from Tibet or some other distant place invisibly through the air.

5. That all of them are done by the hand of the Adept and are in his handwriting as commonly used by him or them.

While it is true in fact that each of the above particulars may have been present in some of the cases and that every one of the above is possible, it is not correct that the above are right as settled facts and conclusions. For the way, means, methods, conditions, and results of precipitation are as varied and numerous as any other operation of nature. The following is laid down by some of the masters of this art as proper to be kept in mind.

*(a)*, A precipitated picture or message may be on any sort of paper.

*(b)*, It may be in black or any other pigment.

*(c)*, It may be in carbon, chalk, ink, paint, or other fluid or substance.

*(d)*, It may be on any sort of surface or any kind of material.

*(e)*, It may be incorporated in the fibre of the paper and be thus ineffacable, or lie upon the surface and be easily eradicated.

*(f)*, It may come through the air as a finished message on paper or otherwise, or it may be precipitated at once at the place of reception on any kind of substance and in any sort of place.

*(g)*, It is not necessarily in the handwriting of the Adept, and may be in the hand comprehended by the recipient and a language foreign to the Adept, or it may be in the actual hand of the Adept, or lastly in a cipher known to a few and not decipherable by any one without its key.

*(h)*, As matter of fact the majority of the messages precipitated or sent by the Adepts in the history of the Theosophical Society have been in certain forms of English writing not the usual writing of those Adepts, but adopted for use in the Theosophical movement because of a fore-knowledge that the principal language of that movement would for some time be the English.

Some messages have been written and precipitated in Hindi or Urdu, some in Hindustani, and some in a cipher perfectly unintelligible to all but a few persons. These assertions I make upon personal knowledge founded on observatiou, on confirmation through an inspection of messages, and on logical deduction made from facts and philosophical propositions. In the first place, the Adepts referred to—and not including silent ones of European birth—are Asiatics whose languages aie two different Indian ones: hence their usual handwriting is not English and not Roman in the letters. *Secondly*, it is a fact long suspected and to many well known both in and out of the Theosophical Society that the Fraternity of Adepts has a cipher which they employ for many of their communications: that, being universal, is not their handwriting. *Thirdly*, in order to send any one a precipitated message in English it is not necessary for the Adept to know that language; if you know it, that is enough; for, putting the thought in your brain, he sees it there as your language in your brain, and using that model causes the message to appear. But if he is acquainted with the language you use, it is all the easier for the Adept to give you the message exactly as he forms it in his brain at first. The same law applies to all cases of precipitation by an alleged spirit through a medium who does not know at all how it is done; in such a case it is all done by natural and chiefly irresponsible agents who can only imitate what is in the brains concerned in the matter.

These points being considered, the questions remain, How is it all done, what is the process, what are the standards of judgment, of criticism, and of proof to the outer sense, is imposition possible, and, if so, how may it be prevented?

As to the last, the element of faith or confidence can never be omitted until one has gotten to a stage where within oneself the true standard and power of judging are developed. Just as forgery may be done on this physical plane, so also may it be done on the other and unseen planes and its results shown on this. Ill-disposed souls may work spiritual wickedness, and ignorant living persons may furnish idle, insincere, and lying models for not only ill-disposed souls that are out of the body, but also for mere sprites that are forces in nature of considerable power but devoid of conscience and mind. Mind is not needed in them, for they use the mind of man, and merely with this aid work the hidden laws of matter. But this furnishes some protection illustrated in the history of spiritualism, where so many messages are received that on their face are nonsense and evidently but the work of ele-

mentals who simply copy what the medium or the sitter is vainly holding in mind. In those cases some good things have come, but they are never beyond the best thought of the persons who, living, thus attempt to speak with the dead.

Any form of writing once written on earth is imprinted in the astral light and remains there as model. And if it has been used much, it is all the more deeply imprinted. Hence the fact that H. P. Blavatsky, who once was the means for messages coming from the living Adepts, is dead and gone is not a reason why the same writing should not be used again. It was used so much in letters to Mr. Sinnett from which *Esoteric Buddhism* was written and in many other letters from the same source that its model or matrix is deeply cut in the astral light. For it would be folly and waste of time for the Adepts to make new models every time any one died. They would naturally use the old model. There is no special sanctity in the particular model used by them, and any good clairvoyant can find that matrix in the astral light. Hence from this, if true, two things follow: *(a)*, that new communications need not be in a new style of writing, and *(b)*, there is a danger that persons who seek either clairvoyants or mezmerized *lucides* may be imposed on and made to think they have messages from the Adepts, when in fact they have only imitations. The safeguard therein is that, if these new messages are not in concordance with old ones known to be from their first appointed channel, they are not genuine in their source, however phenomenally made. Of course for the person who has the power inside to see for himself, the safeguard is different and more certain. This position accords with occult philosophy, it has been stated by the Adepts themselves, it is supported by the facts of psychic investigation inside the ranks of Spiritualism, of Theosophy, of human life.

It is well known that mediums have precipitated messages on slates, on paper, and on even the human skin, which in form and manner exactly copied the hand of one dead and gone, and also of the living. The model for the writing was in the aura of the enquirer, as most mediums are not trained enough to be able independently to seek out and copy astral models not connected with some one present. I exclude all cases where the physical or astral hand of the medium wrote the message, for the first is fraud and the second a psychological trick. In the last case, the medium gazing into the astral light sees the copy or model there and merely makes a *facsimile* of what is thus seen, but which is invisible to the sitter. There is no exemption from law in favor

of the Adepts, and the images they make or cause to be made in astral ether remain as the property of the race; indeed in their case, as they have a sharp and vivid power of engraving, so to say, in the astral light, all the images made there by them are deeper and more lasting than those cut by the ordinary and weak thoughts and acts of our undeveloped humanity.

The best rule for those who happen to think they are in communication with Adepts through written messages is to avoid those that contradict what the Adepts have said before; that give the lie to their system of philosophy; that, as has happened, pretend that H. P. B. was mistaken in her life for what she said and is now sorry. All such, whether done with intention or without it, are merely *bombinans in vacuo*, sound that has no significance, a confusion between words and knowledge delusive and vain altogether. And as we know that the Adepts have written that they have no concern with the progress of selfish science, it must be true that messages which go on merely to the end of establishing some scientific proposition or that are not for the furtherance especially of Brotherhood cannot be from them, but are the product of other minds, a mere extension through occult natural law of theories of weak men. This leads to the proposition that:

Precipitation of a message is not *per se* evidence that it is from one of our White Adepts of the Great Lodge.

*(to be continued.)*

---

## TO A THEOSOPHIST.

We do not know that we have lived before;
  We can but hope that we shall live again,
Unless the grief that stings though it be o'er
  Subdue submission's fain but faint amen.
So dark the chance of life, the chance of death
  To darker issue still may lead the way,
Like some black angel with a torch whose breath
  Crimsons a night more dread than dreadest day.
But yet, if it be well we should have been,
  It will be well should we not cease to be
Until, through deathful life, we enter in
  Where life and death are tuned to ecstasy.
Ah, friend, in that long birthday may we meet,
  To bless the bitterness that ended sweet.

ALBERT EDMUND LANCASTER.

# CONVICTION AND DOGMATISM.

NEVER was there an age more prone to confusion of thought than our own. In the rush and hurry of our "progressive civilization" men seem to have no time to think clearly, and they heap together incongruous thoughts and label them hastily, and then work on as though the labelling had been done after conscientious analysis. This superficial and mischievous habit has shown itself very clearly among the members of the Theosophical Society, some of whom are unable to distinguish between the holding of convictions and the desire to dogmatise as to the convictions that should be held by others. And by a quaint but not uncommon turn of fate, the very people who proclaim most loudly their detestation and fear of dogma are those who most dogmatically seek to impose their own vagueness of thought upon others as a thing necessary to salvation. "Whosoever will be saved, it is above all things necessary that he hold no belief with conviction and that he speak no belief with definiteness". So runs the modern version of the Athanasian Creed, and alack! I am among those doomed to perish everlastingly, for I not only have convictions and do not scruple to declare them, but I also hold the yet more damnable heresy of thinking that a life which is to be a force for good must believe firmly and speak clearly.

A "conviction" is a proposition held clearly and definitely in the mind, anything of the truth of which we feel sure. On such certainties we build our conduct, we mould our lives. By such certainties men's characters are formed. It is such certainties, and not all the drifting mass of thoughts that pass through our minds, that make us what we are. They are the anchors of the soul. Persons who have no certainties are swayed by every gust of feeling, changed in conduct by every passing phase of thought, swept hither and thither by every streamlet of opinion. Hence the enormous importance of right beliefs, for error in belief will inevitably bear fruit in error of conduct, and the usefulness of our lives be marred by intellectual mistake and spiritual blindness.

So also we see that all real science is built on certainties. Only when a fact is definitely established and its reality becomes a conviction, can it be of value to the world. A man of science, expounding scientific truths to the people, does not say, "It may be so, think as you like": he says, "It is so; disregard it at your peril". All that still awaits verification in the realm of may-be

can serve as hypothesis, as speculation, as perhaps interesting and stimulating material for thought, but it offers no sure basis for the guidance of men's lives.

What is a dogma? In one sense of the word it is nothing more than a formulated statement, a clean-cut, definite presentment of a fact. It is a teaching put forward by knowledge, not a hypothesis but a certainty. In this sense every science consists of a set of dogmas fringed round by hypotheses, and the advanced or elementary stage reached by the science depends on the proportion which its dogmas bear to its hypotheses.

But the word "dogma" has come to bear an evil connotation, and has come to mean in the popular mind an assertion which is forced on others, instead of the clear presentation of a truth. And in this sense dogma is bad, a barrier to true knowledge and a hindrance to progress. If truth is to fructify in the mind, the mind must welcome it, assimilate it, become one with it. A truth, however true, which is authoritatively forced upon the mind unprepared for it, and which remains alien amid its surroundings, such a truth is not only useless but is a positive source of danger. It cramps and fetters mental action, it produces bewilderment and confusion; instead of educating it dwarfs, and it beats back mental capacity instead of drawing it forth. Such a dogma cannot be a conviction, it can only be an assertion, and its reïteration only increases its benumbing force. No man has a right to enforce his conviction on another, to demand assent to his statements, submission to his certainties. True to his own convictions he may be, hold to them, live by them, die for them: but force them on others—No. Not though they be the truest of truths, the most certain of certainties.

And here, as it seems to me, comes in the rule of right conduct. When a man has found a truth, or thinks he has found one, which is calculated to be of service to mankind, he should speak it out. Without such speech no intellectual progress is possible, and, historically, all pioneers of thought have taken this course, and by clear and unhesitating affirmation of what they know to be true they have helped mankind to make a forward step. Men are struck by the clear assertion; it may awaken in them some response; they feel stimulated; they enquire, they investigate, they become convinced. But while the pioneer should thus speak out, he should not endeavour to coerce others into acceptance of his truth. Let him speak it out clearly; whether others accept it or not should matter not to him. He is, for the nonce, the mouth through which Truth speaks, and his mission is fulfilled in the

speaking. Let him tell forth the truth, let him show its bearing on life, the consequences of its acceptance or rejection. Having thus done, his duty is discharged, and the word should be left to go on its way, to be freely accepted or freely rejected by each who comes in contact with it.

But, it is sometimes argued, if a truth be not capable of general demonstration, it should not be publicly stated. Why not? No truths, save the most elementary, can be demonstrated to every one. Each science has its abtruser verities that can only be demonstrated to those proficient in it, but none the less may it state these verities, assert them on the authority of the masters in science, state that the demonstration is beyond the reach of all save advanced students, and leave them to be accepted by the unlearned as reasonable hypotheses, congruous with accepted truths, or—if the unlearned so prefer—to be cast aside as unverifiable. The discovery and the assertion of discovered truth are not to be held back to suit the meagre efforts and capacities of the indifferent and the slothful; they have their right of rejection; let that suffice them.

The application of all this as regards members of the Theosophical Society is clear. We have no right to lay down dogmas to which we demand assent, be it explicit or implicit; we have no right to treat as less worthy members than ourselves any of our brothers who disagree from our views and who reject our statements. But we have the right to clearly and definitely utter our convictions, whether or not they are capable of demonstration to every one on whose ears they may fall. The demonstration is attainable by all who choose to devote energy, time, endeavour, to gather the necessary capacities and knowledge: those who do not so choose—and surely such are within their right—have no claim to make their lack of capacity and knowledge the measure of our assertion.

And let it be clearly understood that there are truths the demonstration of which must be directed to the spirit and not to the intellect, and that the evolution of spiritual faculties is as rigorously necessary for their comprehension as the evolution of intellectual faculties is necessary to the comprehension of intellectual truths. Every one admits that the demonstration of a difficult philosophical proposition cannot be appreciated by an untrained mind, and that intellectual capacity must be educed ere such a demonstration can be understood. It is equally true that the demonstration of a spiritual truth cannot be effectively made to anyone in whom the spiritual faculties have not been

educed and trained. That there is hesitation in accepting this fact, that there is a general claim of ability to appreciate evidences addressed to the spiritual faculties whereas all men admit that training is necessary for the intellectual, is part of that scepticism as to the reality of the spiritual life which is characteristic of our generation. If the spiritual life be a reality, then there must be conditions for its evolution, and until those conditions are fulfilled, the life will not manifest. To take but one illustration: the existence of the Masters can be proven to the spiritual faculties, and their existence *as Masters* cannot be proven on the physical and intellectual planes. On the physical plane the existence of certain men with certain powers could be shown; on the intellectual plane, their possession of certain knowledge: but the Master is a spiritual life, the spirit triumphant, and only to the eyes of the spirit can He, as such, be shown. Let those who have been happy enough to catch but one glimpse of Him keep that memory ever, and be willing at fit times to bear reverent witness to Him. But what can avail words on this high theme? The eyes of devotion alone can pierce the darkness, but verily the dawn shall come and we shall see.

ANNIE BESANT.

## A WORD ON THE "SECRET DOCTRINE."

### AN OLD LETTER REPUBLISHED.

THERE is so much discussion going on just now in the Theosophical movement as to the value of the *Secret Doctrine*, as to the amount of aid given to H. P. Blavatsky in the compilation of it, and as to her position as a Teacher in Occult matters, that it appears to us that the republication of an old letter—published in 1888—which bears on these questions, is peculiarly timely, and may be of service to many who did not have the opportunity of reading it on its first issue. The letter is, of course, of no authority for those members of the T.S. who do not share our sentiments of reverence for the Masters, but for those who do, the interest of it will be great. It was received in mid-ocean by Col. Olcott, P.T.S., and was originally published with his consent in a small pamphlet entitled "An Explanation important to all Theosophists", issued by H.P.B.

ANNIE BESANT,
WILLIAM Q. JUDGE.

---

Misunderstandings have grown up between Fellows both in London and Paris which imperil the interests of the movement. You will be told that the chief originator of most if not of all these disturbances is H.P.B. This is not so; though her pres-

ence in England has, of course, a share in them. But the largest share rests with others, whose serene unconsciousness of their own defects is very marked and much to be blamed. One of the most valuable effects of Upasika's mission is that it drives men to self-study and destroys in them blind servility for persons. Observe your own case, for example. But your revolt, good friend, against her "infallibility"—as you once thought it—has gone too far, and you have been unjust to her. . . .

. . . Try to remove such misconceptions as you will find, by kind persuasion and an appeal to the feelings of loyalty to the cause of truth, if not to us. Make *all* these men feel that we have no favorites, nor affections for persons, but only for their good acts and humanity as a whole. But we employ agents—the best available. Of these, for the last thirty years, the chief has been the personality known as H.P.B. to the world (but otherwise to us). Imperfect and very "troublesome" no doubt she proves to some; nevertheless there is no likelihood of our finding a better one for years to come, and your Theosophists should be made to understand it. . . .

. . . Since 1885 I have not written nor caused to be written save through her agency direct or remote a letter or a line to anybody in Europe or America, nor communicated orally with or through any third party. Theosophists should learn it. You will understand later the significance of this declaration, so keep it in mind. . . . Her fidelity to our work being constant and her sufferings having come upon her through it, neither I nor either of my Brother Associates will desert or supplant her. As I once before remarked, *ingratitude* is not among our vices. . . . To help you in your present perplexity, H.P.B. has next to no concern with administrative details and should be kept clear of them so far as her strong nature can be controlled. But this *you must tell to all; with occult matters she has everything to do.* . . . We have *not* "abandoned her". She is *not* "given over to chelas". She is our *direct agent.* I warn you against permitting your suspicions and resentment against her "many follies" to bias your intuitive loyalty to her. In the adjustment of this European business you will have two things to consider,—the external and administrative, and the internal and psychical. Keep the former under your control and that of your most prudent associates jointly; *leave the latter to her.* You are left to devise the practical details.

I have also noted your thoughts about the *Secret Doctrine*. Be assured that what she has not annotated from scientific and other works we have given or suggested to her. Every mistake or erroneous notion corrected and explained by her from the works of other Theosophists *was corrected by me or under my instruction.* It is a more valuable work than its predecessor,—an epitome of occult truths that will make it a source of information and instruction for the earnest student for long years to come.

. . . (This letter) . . . is merely given you as a warning and a guide; to others as a warning only; for you may use it discreetly if needs be . . . Prepare, however, to have the authenticity of the present denied in certain quarters.

*(Signed)* K. H.

[Extract correctly copied—H. S. Olcott.]

## FACES OF FRIENDS.

GYANENDRA NATH CHAKRAVARTI'S picture is given this month a little out of order because of his visit to the Parliament of Religions as delegate to the Theosophical Society's Congress, and of course more for the benefit of Western readers than our Indian ones. He is a member of the Branch at Allahabad, India, was brought to an interest in the movement by his uncle, and joined the Society in March, 1883, at Cawnpore, in the Chohan T.S.

Almost all the places of pilgrimage in Northern India have been visited by Bro. Chakravarti, but not on pilgrimage. He has been to Hardwar and Hrishekesha and Tapavana, the latter where Dhruva is said to have performed his *tapa*.

He was born in Benares (Kasi) on the 6th of July, 1863, and is a Brahman of the Sandilya Gotra. His birthday is the same as that of Vamana (dwarf) Avatar. This means that his Brahmanical descent is from the sage Sandilya. His education began in a mission school at Benares. Later he passed the entrance examination of Calcutta University in 1877 high in the list, then joined the Muir Central College at Allahabad, which is the best college in the Northwestern Provinces. He took the degree of Master of Arts with first-class honors in physical science, and received a medal and a prize of 100 rupees. At present he holds the chair of Mathematics in the Muir Central College, Allahabad. For seven years he was Professor of Physical Science in the college at Bareilly. In January, 1893, he took the degree of L.L.B., stand-

ing first and getting the highest degree taken by anyone since the University was established, and joined the bar at Allahabad in April, 1893.

When the project of having a Congress of the T.S. at the Parliament of Religions in Chicago assumed definite shape at the April Convention of the American Section, the question arose as to how we could secure a Brahmin to represent India and Theosophy there at the same time. Bro. Bertram Keightley was then in New York and suggested our asking Professor Chakravarti. This was done and at first it seemed that he could not come; indeed that discouraging reply was received. But in June he consented at the risk of losing his caste, and started for London. There he met Brother Dharmapala, Annie Besant, and Miss F.H. Müller, all coming to the Congress, and travelled with them to New York, arriving on the 2d of September. Not only is he a delegate from India to the Congress, but also was requested by the Managers of the whole Parliament to attend its formal opening on the 11th of September. It adds to the strength of the Theosophical Congress as a part of the Congress, for, as we are informed, he is the only Brahmin asked to speak in the general opening exercises of the Parliament.

Hence very fortunate and appropriate indeed is the fact that, before leaving India, three orthodox Brahmanical Societies constituted our Brother Chakravarti as their special delegate to represent Brahmanism at the Parliament. These appointments were made with our Theosophical Congress directly in view, knowing him to be a Theosophist, and it is, we believe, the first time that Brahmanical religious bodies have done such a thing. It is well known that Brahmanism is exclusive and does not indulge in missionizing. The names of the Societies which made the appointment are; Hari Bhakti Prodayini Sabha of Cawnpore; the Varnashrama Dharma Sabha of Delhi; the Sanatan Dharma Rakhshanee Sabha of Meerut.

As many Western members will wish to know what else may be said of Prof. Chakravarti personally, we will say that he is light in color for an inhabitant of the tropics. In figure he is above medium height and is by no means thin but quite rotund. His manners are gentle, though strongly supported by reserved force and quiet dignity. A black observing eye marks the man who sees all that passes, and when in private he speaks with you on metaphysics his impressive words are carried forward by a firm voice, which, however, is not strong, although with considerable carrying power. The language which he uses

is the very best classical English, devoid of flaws, pronounced with but a slight accent, and in public addresses it rises to eloquence. A slight rhythm marks his delivery, and his evident sincerity gives power to all his public Theosophical speeches. We may with truth say that among the members he has met here many love him, and hardly any are there who do not accord him admiration.

## THAT EVERLASTING PERSONAL EQUATION.

THE personal equation begins with the descent of the monad into matter. It lies brooding in the rocks: it glares or beams in the beauty of plant and flower: it snarls and devours in the animal: and it struts in pride, envy, and conceit, while criticising and condemning others in man. It vanishes only at the supreme moment of renunciation, when man loses self and relinquishes all for humanity. The Individual having then completely absorbed the Personal, Higher Manas becomes a center of Power in which the lower self has no share.

Now we may not all have reached that point; certainly the present writer has not; but may not one of fair intelligence grasp at least the philosophy, see the truth of it, and work toward it?

In the ordinary affairs of life this personal bias works in two ways, viz; in self-seeking directly, as in lust and greed, and in detraction and spoliation of others. The latter form is often the more objectionable and dangerous because subtle and concealed. People often indulge in harsh or unkind criticism of others, unconscious that their motive is simply to bring their own unchallenged virtues into greater prominence, when, in fact, they are themselves open to criticism on the same points. Hence it follows that we have no end of talk about charity, brotherhood, etc., etc., but when it comes to the daily test amid the petty trials and annoyances of every-day life, where real charity and *consideration for the weaknesses and ignorance of others are the test of character*, we are found wanting. This was a trait specially marked in H.P.B. If we are really wise we shall not expect of others that which we know, or ought to know, they are incapable of performing. What folly is all our talk and writing regarding occultism compared with that of the *Secret Doctrine*, and yet how careful was its author to encourage and help each and all in their attempts to

understand and to explain, correcting only when glaringly false to principles or misapprehending truths.

But perhaps the most insidious and seductive form of the personal equation is that which distorts intelligent appreciation and open loyalty to teachers and earnest workers into hero-worship, and which seeks under the cry of "No Popery" to belittle and detract. Consciously or unconsciously the effort is thus made to shame to silence all appreciation and loyalty to the real workers for the world's progress. "Oh you are a hero-worshiper, and blinded by zeal or personal regard." Independence! Liberty! Equality! these are the real virtues! Have not these dwelt on the lips of red-handed murder also? Such a position is the very apotheosis of Egotism. It seeks to hide a knock-kneed allegiance and a flabby zeal under the bluster of personal liberty, and would reduce the world to a mediocrity of indifference. He who most highly appreciates loyalty and self-sacrifice is he who best knows what they cost in self-denial and eternal vigilance, and instead of being blind to the weaknesses and foibles that may co-exist with these virtues, he is the very one who sees them most clearly, because he is also conscious of them in himself. If he really desires to see the truth triumph, he will welcome every service and honor all who serve it, and not count to the last poor scruple every little weakness till the service of truth and the truth served are buried out of sight.

It hence occurs that the very worst form of the personal equation is this everlasting harping on personalities; and the surest road to Popery is the cry of No Popery! This is one of those "paradoxes of the highest science", as Eliphas Levy would put it. Those who are really independent and able to stand alone, are not everlastingly prating about liberty. They just do as they please, and please to do right and say nothing about it, but it never occurs to any one that such a person can be enslaved. There is a silent conviction that that would be a useless if not a hazardous experiment. How, then, is confidence to be inspired in others? I answer, *by deserving it*, and not by prating about it. When it has been thus earned by conflict, neither an army of detractors nor the "hosts of hell" can destroy it; least of all, those weak-kneed, timid souls who are afraid of their personal freedom. We might as well remember that while Brotherhood is universal there is a kinship of souls and cycles and circles in all human associations and relations. Each is drawn to his own circle by Karmic law; the tyrant and the sycophant each obey the law. Those who are earnest and at heart loyal will not bother

about trifles, but go ahead with the work in hand. They are not blind even to trifles, but they assign them their true value instead of dwelling on them and magnifying. We have had all these issues in the past, and they will come again and again. They do not affect the Cause or the workers materially, though they may *seem* to do so for a time. Look at the efforts to kill the T. S. movement. Some through design, some through hatred and revenge, some inspired by blind conceit or hairbrained folly. What did they accomplish? They harmed only their originators and sympathisers, simply because there were always some at the head who took the Masters as facts and ideals, and had devoted themselves to them and their work *without any reservation whatever*. Did they insist that others should agree with them or come to their conclusions? Never! They just worked, and WORKED, and WORKED! ready to help any and all, patient and pains-taking with all; and individually they would stand to the work if every one else deserted it.

How many such does it take to constitute an invincible guard with Truth and Masters back of them? Very few, for they are few, and yet without these few the poor old T. S. would long ago have gained the limbo of other centuries.

The question no longer regards failure, at least here in America. The question is, how many are ready to work without detraction of other workers? How many will stick to ideals, aims, facts, and—WORK? Those who cannot or will not are not to be anathematized, neither will they guide the work or measure it. They will simply become camp-followers first and deserters later on. Left in the rear they can wrestle with their own Karma. I hold the Masters to be facts, determined by the sequence of all evolution, by history, by direct testimony of H.P.B. and many other witnesses. He who calls this belief or candid statement dogmatic or blindly credulous, simply convicts himself of ignorance of principles, and even of the meaning of words. He can accept or reject my conclusions as he pleases, and I have no war with him till he misconceives or misrepresents my position as being other than it is. Dogmatism builds idols, but it never conceives Ideals. Ideals are the moving fiery chariots of the Gods: the Crown Jewels of the Hierarchies: the themes of the heavenly symphonies: the *ultima thule* of human evolution: something to strive for, work for, die for if need be, and every royal servant of Truth embodies and gives life to an Ideal such as are the MASTERS.

J. D. BUCK.

# BEFORE AMERICAN SPIRITUALISM.

So many persons have come to suppose that Spiritualism took its rise through the rappings at Rochester under the mediumship of the Fox sisters, it may be profitable to reprint a few descriptions of spiritualistic *séances* which had place a hundred years ago in France, Germany, and other European countries. At that time there were very many inquiring minds looking for the truth. They lived at a time when the Church had complete power, except perhaps in France, as in the latter country the Revolution was in the air. Much of the inquiry was tinctured with prevailing religious thought, and at the same time *séances* were held very privately. But enough leaked out and was recorded in various ways to indicate that much more of the same kind must have gone on. These extracts are taken from the *Theosophical Correspondence* between Count Saint Martin and Baron Liebistorf, beginning in 1792.

Nevertheless, as I believe I speak to a man of moderation, calm and discreet, I will not withhold from you that in the school through which I passed, more than twenty-five years ago, *communications* of all kinds were numerous and frequent, in which I had my share, like many others; and that, in this share, every sign indicative of the Repairer was present. Now you know the Repairer, and active Cause, are one. Nevertheless, as I was introduced by an initiation, and the danger of all initiations is lest we should be delivered over to the violent spirits of the world, as happened to Adam when he initiated himself in his imagination (*Incarnation*, 3d part, vi. 1), and his desire was not all of God, I cannot answer that the forms which showed themselves to me may not have been assumed forms, for the door is open to all initiations, and this is what makes these ways so faulty and suspicious. I know that Germany is full of these initiations; I know that the Cabinet of Berlin is guided, and leads its King by their means—and, hitherto, without much profit to boast of; I know, in short, that the whole earth is full of these prodigies; but, I repeat, unless things come from the centre itself I do not give them my confidence. I can assure you I have received by the inward way truths and joys a thousand times higher than those I have received from without.

* * *

A remarkable instance of this kind, which I heard of about two years ago, is what occurred at the consecration of the Egyptian Masonic Lodge at Lyons, 27th July, 5556, according to their reckoning—which I believe to be incorrect. The labors lasted three days, and the prayers fifty-four hours; there were twenty-seven in the meeting. While the members were praying to the Eternal to manifest His approbation by a visible sign, and the Master was in the middle of his ceremonies, the Repairer appeared and blessed the members assembled. He came down on a blue cloud, which served for vehicle to this appar-

ition: gradually he ascended again on this cloud, which, from the moment of his descent from heaven to earth, acquired a splendor so dazzling that a young girl, C., who was present could not bear its light. The two great prophets and the lawgiver of Isreal also gave signs of their benevolence and approval. Who could reasonably doubt the fervor and piety of those twenty-seven members? . . . I repeat my question: do you believe in physical communications, emanating from or produced in the centre? I call centre, in the poverty of my nomenclature, the interior of our souls; but I know not whether perception of any sort can penetrate to it; yes or no?

* * * *

I found some old acquaintances at Pale, who, to my surprise, were very advanced in the theory and practice of communications. They told me of an event which had just occurred to a celebrated ecclesiastic of Zurich whom I formerly knew; his name is Lavater. He has received an invitation to go to see some persons of the highest rank in a northern court; not the one you mentioned in one of your letters, whose Cabinet would not move a step without physical consultations [Berlin—Tr.]; the one in question is farther north [Copenhagen—Tr.] Lavater arrived there last summer; he met with men of education engaged in public business and living in the world, occupying high positions—men of acknowledged probity, who, in inviting him, could have no motive but one of goodness, for they even defrayed the expense of his journey. These men assure him that they have immediate communications with the active intelligent Cause; they assure him that one of his friends, dead some time ago, will, through his medium, enter their society. These men promise to enlighten him on subjects upon which he had prayed for light for a long while—on the doctrine of the heavenly food, the great mystery. . . . They tell him also, what is very remarkable, that whenever they are together they have a most intimate experience of the truth of the promise "When two or three are met together in my name, there am I in the midst of them": since then a cloud, white as snow, descends, and for about half an hour rests upon them. They were convinced that these manifestations were signs and emanations of the active and intelligent Cause:

(1) Because these communications were always had after prayer had been offered to that Cause, and the answers came immediately after the petitions.

(2) Because these manifestations enjoined their love for that Cause.

(3) Because the manifestation which they called Lord, Spirit of the Lord, Image, and Symbol of the Lord, received their adoration, which no good virtue would have dared to do.

(4) Because the answers were given at the same time, in many places, to different persons, and in the same manner.

(5) Because it judged them with severity, and on their sincere repentance it immediately blessed them, and that visibly.

(6) Because whenever they asked it "Art thou the active intelligent Cause?" they were answered "Yes", which no power, good or bad, would have dared to say.

(7) Because they were quite able to distinguish him from the good and evil intermediate beings which surrounded him.

I thank you for elucidating the new branch of intercourse going on in the North. The great difficulty remains as to the conclusions of our Zuricher: "Art thou the active intelligent Cause?" They answered "'Yes', *which no intermediate power*, good or bad, *would have dared to say*". Is this conclusion right or not?—that's the question.

The father, notwithstanding his attachment to these subaltern initiations, has been gradually led round to my way of thinking by his daughters. What completely gained me the confidence of these young ladies, who may yet open all their soul to the truth, was reading the twelfth and thirteenth chapters of *I Corinthians*, which the eldest of them opened accidentally. But with the other men, members of this society, and who are men of a certain age, nothing of consequence can be done. They are infected with the idea of the prerogative of having this direct intercourse with the powers.

* * *

I have received a quire-full of details of the experiences at Copenhagen. They still glorify themselves in the belief that the light, which, after their questions, gives out the sign "yes" or "no", is a whitish phosphoric color, and not red, because red, or the color of fire, would be a bad species. . . . Just as if it was not as easy to ape a whitish color as a fiery color.

Sometimes they see a star by the side of the light which is their oracle: they know this star represents a *virtue*. Then they ask: "Dare it remain there?" According to the answer "Yes" or "No", the scholars order, the star obeys.

They sometimes put questions on points of doctrine; for instance, they ask:

"Is there a passage in Scripture which indisputably proves the metempsychosis?"

"Yes and no."

Some understand this to mean that such passages may be found in the *Old Testament*, and they again ask:

"Is there any in the *New Testament?*"

"Yes."

"In the four Evangelists?"

"Yes."

"In *St. Matthew*?"

"Yes."

"In the first chapter?"

"No."

"In the second?"

"No."

"In the fourth?"

"No."

"In the eleventh?"

"Yes."

"In the four first verses?"

"No."

"In the four next?"

"No."

"In the fourteenth?"

"Yes."

* * *

In this record we find support for certain conclusions. First, that the *modus operandi* was the same then as it now is in American spiritualism. Second, the alleged spirits showed at that time the same ignorance and want of progress which they have given evidence of ever since. There the communicating spirits of

1792, including the "Great First Cause", spoke in line with the philosophic and religious views of the believers, going no further and knowing no more about God, Nature, or Man than the questioners. This is exactly what is proved by the record of forty years of American Spiritualism. If to this we add the fact, so well known, that the old Greek spiritualists obtained from their mediums at the Temples of the Oracles precise answers to their questions, confirming their own views, we must admit that spiritualism of no matter what kind, in every time, and among all nations, will gain from the unseen powers giving reports and communications no more in respect to philosophy, religion, and the laws of nature and man's constitution than corresponds with the most advanced thought of living believers. In other words, man's true teacher and initiator is himself in the body, and not any intelligence devoid of a body. WILLIAM BREHON.

## INDEX TO "MANAS" IN THE SECRET DOCTRINE.

THESE REFERENCES ARE TO PAGES IN THE ORIGINAL EDITION.

In Volume I:

**Evolution of *M.* 17;**

**Mahat, *M.*, and Egoism, 75;**

**Relation of *M.* to the senses, 96;**

*M.* corresponds to the "world stuff", the fifth and sixth cosmic principles, 101;

***M.* and the Planetary Chain, 153;**

**The Manasic factor in the triple evolutionary scheme, 181.**

***Kama Rupa*, the creation of the Astral plane without *M.*, 195;**

***M.*, Makara, and the Pentagram, 219;**

***M.* and the crocodile symbol, 220;**

Egyptian symbolism. Survival of *M.*, the "Soul Bird", 227.

*Jiva*, the "Spark which hangs from the Flame"; the Monad in conjunction with *M.*, 238;

**The seven principles according to the Kaballah, 242, 245;**

Polarity of Matter and Spirit. *M.* the linking intelligent principle, 247;

**The *Dhyan Chohans; Chitkala*, or Manasic entities, 288;**

Cosmic ideation manifests through the vehicles of *M.* and Buddhi, 239;

*M.* "which is, and is not", springing from Universal Self-Consciousness is the creator of the manifested Universe, through the five "subtile elements of form, 334;

***M.* and the three "Gunas", 335;**

*Atma-Buddhi-Manas* and the Monad, 570;
Relations of *M.* to Gods, Monads, Atoms, 619.

In Volume II:

*M.* and the fall into generation, 47;
*M.* and the "Double Dragon", 57, 58;
*M.* and *Kama*, the connecting principle. The Human Ego is the Higher *M.*, 79, 80;
*M.* the lower line of the Triangle, 80;
*M.*, the "Solar Angels" and the Ego, 88, 89;
*M.* and the Pitris, 91;
*M.* the gift of the Suras, 92;
*M.* in the Scandinavian Mythology, 97;
*M.* the connecting link between Spirit and Matter; the Serpent in the symbolic Tree, 98;
Primitive man had the "animal electric" and "solar" fires, but not the "living fire", the Manasic self-consciousness, 102;
Relations of *M.* to the Monad and to the Spirits of the Earth and of the Sun, 110;
When the *M.* leaves its tabernacle, the residue is termed the Shell or *Kama-Rupa*, 111;
*Atma-Buddhi-Manas.* The "Father" and the "Son". Hydrogen and its occult relationships, 113;
The Higher and the Lower Manas. Allegory of Castor and Pollux. *M.*, the horizontal line of the first Manifested Triangle, 123;
*M.* can be fully developed only in the Fifth Round, 162;
*M.*, the link between the body and the Monad, absent in the First Race, 164;
*M.*, the Monads, and the Rounds, 167;
Allegories concerning the First Race, before the advent of *M.*, 175;
After delay, the "Sons of Wisdom" endow men with *M.*, 191;
Definitions and relations of the Logos, Christos, *Buddhi*, and *M.*, 230;
The *Dhyan Chohans* as factors in the evolution of *M.*, 233;
*M.* and the creating Suns. *M.* the middle cementing principle, 241;
The three creative fires. The "fire of friction" is the union of *Buddhi* and *M.* 247;
The Rounds and Races. *M.* triple in its nature, 254, 255;
*M.*, the "human soul" and the separation into sexes, 275;
Development of *M.* in the Fifth Round. The Races and the pineal gland, 301;
Evolution of *M.* in the Races. The Logos and the seven Rishis, 318;
Michael and Samael symbolize the dual aspect of *M.*, 378;
*M.*, reproduction, and the myth of Prometheus, 411, 412;
*M.* and Fohat, the Creative Fire, 414;
Zeus under different aspects signified *M.*, 419;

Duality of *M.*; Lunar and Solar, 495, 496;

*M.* is Lucifer, the fallen Angel, the *Sutratma*, 513;

*M.* the thrice purified gold in the Norse mythology, 529;

*Rudra* and *M.*, 548;

*M.* and the five-pointed star, 576;

*Kama* the link between *Atma* and *M.*, 579;

The human Principles; the Triad and the Quaternary and the correspondence of the latter to chemical elements, 593;

*Indra*, of the Hindu Pantheon, is *Mahat*, or *M.*, both as connected with *Buddhi* and as dragged down by *Kama*, 614;

*M.* corresponds to "Seb" in the Egyptian division, 632;

Relations of *M.* symbolized by the Moon, the spiritual Sun, the Forest, and the Tree with its fruit, etc., 639;

Modern speculations on the development of Atom Souls, 671.

## AN ALLEGORY.

WALKING within the garden of his heart, the pupil suddenly came upon the Master, and was glad, for he had but just finished a task in His service which he hastened to lay at His feet.

"See, Master," said he, "this is done: now give me other teaching to do."

The Master looked upon him sadly yet indulgently, as one might upon a child which can not understand.

"There are already many to teach intellectual conceptions of the Truth", he replied. "Thinkest thou to serve best by adding thyself to their number?"

The pupil was perplexed.

"Ought we not to proclaim the Truth from the very housetops, until the whole world shall have heard?" he asked.

"And then—"

"Then the whole world will surely accept it."

"Nay", replied the Master, "the Truth is not of the intellect, but of the heart. See!"

The pupil looked, and saw the Truth as though it were a White Light, flooding the whole earth; yet none reaching the green and living plants which so sorely needed its rays, because of dense layers of clouds intervening.

"The clouds are the human intellect", said the Master. "Look again."

Intently gazing, the pupil saw here and there faint rifts in the

clouds, through which the Light struggled in broken, feeble beams. Each rift was caused by a little vortex of vibrations, and looking down through the openings thus made the pupil perceived that each vortex had its origin in a human heart.

"Only by adding to and enlarging the rifts will the Light ever reach the earth", said the Master. "Is it best, then, to pour out more Light upon the clouds, or to establish a vortex of heart force? The latter thou must accomplish unseen and unnoticed, and even unthanked. The former will bring thee praise and notice among men. Both are necessary: both are Our work; but—the rifts are so few! Art strong enough to forego the praise and make of thyself a heart center of pure impersonal force?".

The pupil sighed, for it was a sore question.

HIERONYMUM.

## PROOF AS TO MASTERS.

ALWAYS since the first proclamation by Madame Blavatsky and Mr. Sinnett of the existence and work of Masters, there has continued a controversy as to the nature and sufficiency of the evidence. Most persons outside the Theosophical Society reject the doctrine and despise the evidence; many within it regard both as having some plausibility, though to be treated rather as a "pious opinion" than an actual fact; a few are convinced that Masters are an evolutionary necessity as well as a certified reality; and a still smaller number have had their belief fortified by a personal experience which is conclusive. To the first, Masters are a chimera; to the second, a probability; to the third, a truth; to the fourth, a certainty. Is there any reason to suppose that the assurance of the last can be made to extend to the others, and, if so, by what means and upon what lines? This raises the question of the evidence available in the specific case of Masters.

The asserted fact is that there exists a body of exalted men, with faculties, powers, and knowledge enormously transcending those we cognize, who, though usually unseen, are ceaselessly interested in the well-being of humanity and ceaselessly working to promote it. It is an assertion of much the same kind as that there are Angels, though somewhat more unfamiliar, and a not unnatural tendency to distrust novelty prompts to exaction of explicit evidence. Such evidence in such a case may be *(a)* direct sight, or *(b)* the execution of marvels impossible to ordinary

human beings, or *(c)* the disclosure of truths unknown to humanity on our level, or *(d)* an interior influence or impression upon the soul referable to no other source. And yet it is clear that direct sight would not of itself identify a Master, since His physical body is like that of other men, and also that an interior influence or impression would prove nothing to one not already convinced. Hence the evidence demanded is a visible appearance of a Master, coupled with a conclusive display of Occult power or knowledge.

But even this evidence, in the form of testimony, is pronounced inadequate. Various witnesses have deposed to a sight of Masters —Col. Olcott having had repeated interviews with Them, Occult powers have been exhibited, and no small part of the early Theosophical literature is of letters written by Them upon matters beyond the ken of any scientist or historian. The triple fact has received evidence copious in amount, more so, indeed, than have geographical explorations which the civilized world accepts as final. It is rejected, however, by very many readers because merely the assertion of others and therefore not demonstrative. "I must see for myself: if I am to believe that Masters exist, it must be because one has Himself appeared to me or otherwise evidenced certainly His power. Testimony is not proof: only experience can be *that*." And so a frequent attitude is of entire incredulity until and because a Master gives direct and visible demonstration to each separate critic.

At this point two questions arise: *first*, to what class of persons have Masters, in fact, vouchsafed proof of their existence?; *second*, with what object? Inspection of the cases shows that they were of individuals avowedly interested in the cause of humanity and actively at work on its behalf; not curiosity-seekers, not scientists examining a theory under test conditions, not indifferent members of the T. S. And the class discloses the object of their selection; *viz.* that they should be equipped with fact needful for their efficient work, be assured that the work was actually fostered by the real Founders, be strengthened and impelled by the consciousness of near relation. To reward for zeal and to endow with certainty was the motive of the demonstration.

If this has been the purport of such evidential disclosures of Masters as have been recorded in Theosophical literature, it is fair to infer that it rules in later cases and will persist unchanged. The primary object is not to furnish tested examples whereby an incredulous world may be coerced into acceptance, or even to satisfy lukewarm Theosophists that there is more in the doctrine

than they are yet ready to concede. Whether a scoffer or an indifferentist believes in the existence of Masters can hardly be a matter of moment to Masters Themselves, for the absence of interest makes needless an attempt at conviction. Why should a Master concern Himself with demonstrating a fact for which the recipient is unprepared, for which he cares nothing, and of which he would make no use? Why should any power expend itself on a soil suspicious of it, unwilling to receive it, unfitted to utilize it? And if it be urged that irrefragable proof is the first requirement from agents soliciting an intellectual conviction, the answer is that Masters solicit nothing; if that there can be no blame to doubt unremoved by evidence, the answer is that no blame has been imputed, no criminality incurred. The evidence has been to a specific class, for a specific purpose: no one outside of it has material for grievance.

Since the departure of H.P.B. the exhibitions of Masters' activity in the Society, and even of Their interest in individual members, seem to have increasingly multiplied. In the published writings of those nearer to our Unseen Protectors than are we ordinary members, there are very striking indications of a loosening of reserve, a freer disclosure, a more explicit statement, than has ever yet been even supposed possible. Eyes not specially quick to discern have perceived marks of a changing policy, and are prepared for still fuller revelations in a future very near. Nay, on lower levels, in quarters where no favors had been anticipated or even coveted, this enlargement of Adept manifestation has had place. That in certain remarkable instances America should lately have been the scene need surprise no one who remembers H.P.B.'s prophecies of its future. If no proclamation of facts has startled the Section, if no details have crept through the ranks, this means only that the purpose of such manifestation is now, as it was formerly, a reward to faithful workers and an aid to their better work.

Certainly it is conceivable that there are epochs in organized labor and in individual career when extraordinary measures of help are fitting. Crises in work, crises in character, crises in time arise, wherefrom may come a permanent issue for good if all can be guided rightly. It may be that the turning-point means a sudden evolution of energy invaluable in the mission of the Society; or that a wounded spirit, weakened by suffering, needs succor from the Masters of Compassion; or that a group of united workers have reached the stage of fuller union and richer labor. To the Wise Ones all forms of want in Their servants ap-

peal, and in the vast treasury of Adept resource is found every means to meet them. Counsel, sympathy, strengthening, help, revelation of the past and of the future, every necessary aid is at Their disposal; and whether it is transmitted in messages or letters or audible sounds, what matters it if the source is certain and the end secured?

In the more recent, as in the earlier, manifestations of Masters' interest, the recipients and the motive remain the same. It is to Their zealous, faithful servants and friends that the demonstration comes, and it comes as a reward for work, an encouragement, a stimulus to more work. Even if in no one mind had ever moved a doubt as to the assertion "We always help those who help us", there might have been in many a need for help,—and then the help came. But it came on the lines of the assertion.

This very simple truth is filled with a lesson for all Theosophists. There is heard at times a question as to the reality of Masters, or of the sufficiency of its proof, or of Their actual manifestation in the Society. Men say that they will not believe unless they see with their own eyes and test with their own organs. Very well; let it be so. But then they must furnish the condition to the manifestation. It is not intellectual interest or critical acumen or even open-mindedness to proof: it is that sincere and unselfish devotion to the Theosophic Cause, that continuous and whole-souled labor on its behalf, which identifies them in spirit with Masters and makes relations fitting. When they have demonstrated that identification, and when need arises for distinct disclosure, it will be given. Anyone solicitous for proof of Masters should first test his claim to it, and it is easy to query in himself whether he and They are so far alike in aim and effort that it is proper they should meet. If the life is indolent, indifferent, self-seeking, what have the two in common? Why should be conceded to curiosity what is avowedly reserved for service? But if the searching question shows identity of purpose and of zeal, the community of character is assured, and then manifestation in the hour of need becomes a promise. It may not be to the eyes, and it may not be in phenomena or marvel, but it will be abounding and conclusive, and the enriched soul, filled with peace and abiding trust, will rest as upon a rock, doubts and misgivings and forebodings powerless forevermore. "Though it tarry, wait for it; because it will surely come, it will not tarry." "We ALWAYS help those who help us."

ALEXANDER FULLERTON, F.T.S

# THE NAME "AMERICA" INDIGENOUS.

THERE were two articles in the August PATH about Sanscrit derivations of the name "America", containing arguments that are far from being convincing. Passing over the geographical error that the Orinoco river, flowing through Venezuela, South America, is in Central America, we find one of the contributors making deductions as to the prehistoric condition of the New World from the fact that it will in the far future become the home of the sixth sub-race of the Fifth Root-Race: which is hardly admissible.

Of course the New World was known to the Initiates of India —as well as of every other country—in ancient times, some of whom may have paid visits to the Mahatmas here, as a Mahatma of Central America (Votan) did to those of the Old World long before the appearance of the conquering Spaniards.[1] But to say that the word "America" was derived from the Sanscrit "Ramyana", or even from "Amra", seems to add what has not sufficient support.

According to profane historians the origin of all ancient races of America is involved in darkness, while even agreeably with esoteric information, India cannot be their cradle.[2] The roots were in Atlantis, for they were the descendants of survivors of the great cataclysms.

We must therefore look to the languages of the New World for a solution of the problem, since the derivation of "America" from the name of its supposed first discoverer, Amerigo Vespucci, has no historical ground upon which to stand.[3] It has only a similarity in sound. It has frequently been pointed out that if the New World were to be named after him, the surname Vespucci would have been used.

In *Isis Unveiled*[4] H. P. B. said:

Americ, Amerrique, or Amerique is the name in Nicaragua for the high land of mountain range that lies between Juigalpa and Libertad, in the province of Chontales, and which reaches on the one side into the country of the Carcas Indians, and on the other side into the country of the Ramas Indians.

[1] In an ancient Tzendal manuscript, called "Proof that I am a Serpent", which Votan is said to have produced, he speaks of having "passed happily" to the Old World "by an open path, seeking for his brothers, the serpents", and to have witnessed the building of a magnificent temple, presumably at Rome. (*Vide* Ranking's *Historical Researches on the Conquest of Peru.*)

[2] It is the mankind of the New World—one by far the senior of our Old one, a fact men had forgotten—of Pâtâlâ, (the Antipodes, or the Nether World, as America is called in India), whose mission and Karma it is, etc.—*Secret Doctrine, vol. ii, p. 446.*

[3] How America came to receive its name from him is not clear, but it is certain, from Humboldt's investigations, that Amerigo himself had nothing to do with it.—*Cham. Enclo.*

[4] Vol. i, p. 59

This is doubtless an extract from the article "Origin of the Name America",[1] by Jules Marcou, who also explained:

> The names of places in the Indian dialects of Central America often terminate in "ique" or "ic", which seems to mean "great", "elevated", "prominent", and is always applied to mountain ranges.

These unconquered Indians, as said by Marcou, "have remained the same as they were when Colombo first visited them in 1502". This theory of the derivation of the word has been a much-debated subject.[2] For example, at the Eighth International Congress of Americanists, held in Paris in 1890, it was vigorously discussed. As said in the *American Naturalist*:[3]

> The first question . . . was that presented in 1875 and discussed at nearly every Congress since: whether the name "America" given to the Western continent was not taken from the chain of mountains of a similar name which form cordilleras between Lake Nicaragua and the Mosquito Coast, rather than from the discoverer, Americus Vespuccius?

Strange to say, the presiding officer decided in favor of the latter; but even though the theory rejected at this Congress has not much historical support, we may confidently look to the Incas for a better one. "America" was spelled variously in the first maps and documents, as: "Amaraca",[4] "Amerioco" and "Amerioca",[5] "Maraca",[6] "Moraca",[7] as well as "America". From Humboldt[8] we learn that the first settlement of Spaniards on the mainland was at Amaraca-pana. The native word "pana" was, according to Sir Walter Raleigh, the equivalent of "country". (See also Del Canto's *Arte y Vocabulario*, 1614 A.D.) He spoke of the "bewtiful valley of Americo-pana". Ojeda, with Amerigo Vespucci as a passenger, explored this section, writing an account of it. Herrera[9] says that "finally he arrived at a port where they saw a village on the shore—called Maraca-ibo by the natives", who gazed "in a state of stupefaction" at the Spaniards, and upon their landing treated them "as if they were angels". But the unsophisticated natives had abundant occasion later to alter their estimate of their conquerors. Raleigh frequently mentioned the name as though it were derived from the natives, as for example:

[1] March, 1875, p. 291.

[2] Other articles on the subject under consideration are to be found in *American Bibliop*, vol. ii, p. 329, and vol. iii, p. 9, by R. H. Major; in the *Democratic Review*, vol. xvi, p. 492, and in *Popular Science Monthly* for (I think) 1881.

[3] August, 1893, p. 755.

[4] Humboldt, vol. i, p. 324.

[5] Raleigh, pp. 11 and 99.

[6] Herrera.

[7] Mercater.

[8] *Relations Historiques*, vol. i, p. 324.

[9] *General History of the West Indies*, vol. i, p. 82.

I was informed of one of the Cassiques [Chiefs] of the valley of Amariocapana, which had buried with him, a little before our arrival, a chaire of golde most curiously wrought.

Some of the names of the Incarial cities were Pult-Amarca, And-Amarca, Cax-Amaraca, Cassa-Amarca, Cundin-Amarca, and Cant-Amarca; while some of the provinces were called Amarca, Cax-Amarca, And-Amarca, Cat-Amarca, and (French) Tamraqua, according the maps of the fifteenth century.[1] As another proof that these names came from the Incas may be quoted the work of Don Luis Fernandez Piedrahita, Canon of the Metropolitan Church of Bogotá, etc., New Grenada, published in 1688,[2] that "Cundin-Amaraca—*as the heathens call it*—was the most important kingdom after Peru and Mexico". He also informs us that "when any one died from the bite of a snake, the sign of the cross was placed on the tomb".[3] This cross was, according to Rosny,[4] the ancient Incarial sign for the word "amaru", and which, with the addition of the word "ca" ("land"), represents the sacred national name, America.

Much more such evidence is to be found in the *Discovery of the Origin of the Name of America*, by Thos. de St. Bris, who is entitled to great credit for showing the falsity of attributing the derivation of the word from the supposed discoverer of the New World, Amerigo Vespucci. Among other things he said:

The chief kingdom in the western hemisphere, when Columbus landed, was Amaraca, or America, whose Inca kings claimed descent from the Aymara race of Aymaraca, the earliest known of the existing population, from whom these monarchs—who resembled them—got some of their arts and religious ceremonies. The national history of America names "Saint Amaraca or America, the Capital", as the first city of their empire. . . . The Amaru or holy cross of these people was conspicuous there, as in all the chief cities of [ancient] America. It was the central object of adoration in the immense sacred ruins at Palenca—from which the continent was probably first called "Land of the Holy Cross". . . . Cassa-Amaraca was the sacred royal necropolis, and near it is Pult-Amarca, where the sulphur springs are still called "the Kings' Baths". Yan-Amaraca was their Hercules, from "yan" ("behold"), the present indicative of the verb "yanhal" ("to be"). "Behold America" was an appropriate name for the American Hercules. There was Vin-Amarca, in the gulf where Manco Capac, the prince of American legislators and first Inca king, received his divine vocation. Then there were the cities of Ang-Amarca, Chenpi-Amerca, Uria-Amaraca, Cat-Amarca, Call-Amarca, and Pa-tinamit-Amarca, or "America the Capital", the only one which appears in their ancient documents and sacred history, as the foundation of their kingdom. (pp. 90-84.)

The most illustrious national name of America was therefore sacred to her

[1] *Vide Discovery of the Origin of the Name of America.*
[2] *Historia General de las Conquistas del Neuvo Reyno de Grenada.*
[3] *Piedratheta*, ch. 3, p. 17.
[4] *Les Écritures*, p. 21.

people, written in their pictorial writing by a snake crossing a straight line, and called Amaru, the great Sun. (p. 123.)

Careful research—for which I have not the time—would doubtless reveal further proof, but I trust that enough has been given to convince our *East* Indian brethren that from the ancient *West* Indians came the present name of the New World. It is pleasing to note that "America" had a sacred significance;[1] and may it be a good omen for the time when the people of the New World shall have evolved into a "grander and far more glorious race than any we know of at present."[2]

JOHN M. PRYSE.

---

THIS interesting article throws a good deal of light on the origin of the name "America" with us, but does not give its ultimate origin, as in the citations there is no evidence as to wherefrom came to the Incas and others the name. It is assumption to say they did not get it from India: all that can be said is that the natives had the name before the Conquest. If it is proven that India is not the cradle of nations, we might then be safe in thinking we had the ultimate source of our name, but as the weight of opinion is to-day—until changed—in favor of India being the origin of people and nations, the presumption raised from the philological argument out of the Sanscrit must stand for the present.—EDITOR.

## COMMUNICATIONS.

*To the Editor of the* PATH:

DEAR SIR:

In the August PATH you refer to Mrs. Besant as my "friend and teacher". Friend, I am glad to say, yes: Teacher, no, except in the sense that all people learn from each other. For a generation now I have had a settled habit of thinking and working things out for myself. I was a materialist years before I heard of Mrs. Besant, a socialist long before she was, and I joined the Theosophical Society before she did.

Truly yours,

LONDON, *August 11th.* HERBERT BURROWS.

---

# LITERARY NOTES.

AUGUST THEOSOPHIST. Incredible as it may seem, "Old Diary Leaves XVII" is not contributed by Mr. Richard Hodgson, Dr. Coues, or "M.C.", but by H.P.B.'s colleague and friend, the co-Founder of the T.S. A very rational

[1] The name of America . . may one day be found more closely related to Meru, the sacred mount in the center of the seven continents, than to Americus Vespuccius.—*Isis Unveiled, vol. i, p. 591.*

[2] *Secret Doctrine*, vol. ii, p. 446.

defense of polygamy is given in "Olla Podrida"; Mr. S. E. Gopalacharlu, whose death is elsewhere announced, has a long and able review of Prof. Max Müller's *Psychological Religion*; Mr. Old's "Predictive Art in India" tells of his failure with Govinda Chetty but great success with a young Brahmin in Kumbakonum; and F. W. Thurstan concludes his paper on "Divination and Augury in a Modern Light", the first paragraph seeming rather speculative, not to say imaginary, than sure. The Book Reviews are unusually full and able. [A.F.]

THEOSOPHICAL SIFTINGS, Vol. VI, No. 9, contains three articles extracted from the *Theosophist*, of which the first, "Occult Physiology", is very learned and minute, and may be less fanciful than might at first appear. The supply of original matter seems to be running short in the repertory of *Siftings*. Why not take down stenographically and print some of the addresses of Mrs. Besant, Mr. Mead, Bertram Keightley, and others before the Blavatsky Lodge? [A.F.]

# Mirror of the Movement.

## PARLIAMENT OF RELIGIONS.

### ARRIVAL OF THE FOREIGN DELEGATES.

MRS. BESANT, Prof. Chakravarti, Mr. Dharmapala, and Miss Müller reached New York in the *City of Paris* on September 2d, the two former then accepting the hospitality of Mr. E. A. Neresheimer, the two latter that of Mr. H. T. Patterson of Brooklyn. The next evening, Sunday, Mrs. Besant lectured in Harlem before the "H.P.B." Branch to a densely crowded hall, numbers being turned away, Mr. Dharmapala and Prof. Chakravarti before the Aryan Branch, a like state of things existing. Mr. Dharmapala was unfortunately obliged to leave for Chicago on Monday, but on Tuesday evening the three other delegates addressed the Aryan Branch, the hall being again crowded. Miss Müller spoke on "International Brotherhood", the Professor on "Spiritual Progress", Mrs. Besant on "The Aim of Life". The meeting adjourned shortly after one hour in order that members of the Brooklyn, Harlem, and New York Branches might be presented to each of the delegates. On Wednesday the Professor and Mrs. Besant met a number of Theosophists in the Aryan Hall, and replied most interestingly to questions. On Friday, accompanied by the General Secretary, they left for a lecture in Cincinnati, to go thence to Chicago. Miss Müller is slight in figure, of easy speech and kindly manner, and greatly pleased all who met her. Leaving so soon for the Maschmedt Farm, her stay was short. Mr. Dharmapala is tall, dark, and very spare, ready in English, and with a peculiarly cordial and friendly manner, winning hearts everywhere. He intoned various Tamil slokas and the sentences used in the taking of *pansil*, exciting much interest. Prof. Chakravarti is tall and stout, his complexion light and very clear, face young and with only a small moustache, voice not strong but capable of much expression rising at times to almost eloquence, this greatly assisted by his remarkable fluency in English. His bearing is dignified, yet so gentle, courteous, and friendly that every one felt for him a warm personal regard. Singularly spiritual, and copiously en-

dowed with Theosophic knowledge and the results of Eastern training, the emotion he all-unconsciously produces is of reverence and docility. As he gently expounded the practical lessons of duty or intoned the Sanscrit sacred prayers, he seemed the very type of an advanced mystic. To have heard him is a privilege; to have met him, a benediction. Of Mrs. Besant no description to any one in this age is necessary. Like that illustrious lady, her colleagues beam with "gentle worthiness", the spirit of the truest, kindest, most fraternal interest, which instantly touches the heart and soon warms admiration into enthusiasm. Cordial and unassuming and sympathetic, the gracious trio illustrate the "Doctrine of the Heart". If the Parliament of Religions did nothing else, it brought them to our shores.

On their way from Chicago Mrs. Besant and Prof. Chakravarti diverged for lectures at Toledo and Toronto, and on Sunday, Sep. 24th, she lectured in Brooklyn and he in Washington, D. C. At the same date Mrs. I. C. Cakley, coming on from Chicago, lectured in Boston. On Tuesday evening, 26th, they all, together with Miss Muller, attented the Aryan regular meeting, and again a crowded house listened with delight. Upon its close they boarded the *City of Paris*, and early on the 27th were carried away from the land they had blessed and the friends who blessed them.

## THEOSOPHICAL CONGRESS.

The sessions of the Parliament of Religions of which the Theosophical Congress was a part were held in a large grey stone building erected in a small park on the Lake front in Chicago, near Van Buren street and within a few feet of the tracks of the Illinois Central R.R. The building is called the Art Palace, and is intended for permanent use as a picture gallery. Hardly a more noisy place for any purpose could have been selected, as every moment trains were rushing by, engines puffing, and bells ringing. Sometimes the voice of the speaker would be utterly unable to cope with the heavy snorting of freight and shunting engines at work outside the window. Thus the material civilization of the day, in the most rushing city of the West, put the Parliament of Religions at a disadvantage. Two large halls called respectively "Columbus" and "Washington" were devoted to the daily Parliament, the other smaller halls being used for Congresses. The large ones took up the entire back of the building, being, in fact, made by the use of a temporary partition in the middle of the space. Temporary but strong galleries were also constructed, and each of these two large halls seated three thousand people.

The delegates to the Theosophical Parliament began to arrive at Chicago by the 11th. Prof. Chakravarti was invited by the manager of the Parliament to attend the opening on the 11th, when the foreign delegates were received. They met in the Art Building on the Lake Front, down town near Van Buren street. A great crowd was present. Bros. W. Q. Judge and G. N. Chakravarti were given seats on the platform, and thus on the first day the Theosophical Society was fully recognized. This may be taken as significant, especially when added to the fact that the Chairman of the Parliament informed our body that the violent abuse heaped on Theosophy and H.P.B. by the Psychical Congress of a few days before was unwarrantable, wholly outside the spirit of the Auxiliary, and contrary to the wishes of the president.

A great deal of time was wasted by various speakers who really ran away with the meeting, all of them being Protestants or Catholics. But at the afternoon session our turn came, and Prof. Chakravarti boldly said he represented the Theosophical Society, was brought by it, and was a Brahmin. He made an

excellent speech of fifteen minutes in length, and created great enthusiasm in the vast audience. While going out, hundreds rushed forward to shake his hand. This ended our part in the general opening proceedings. Newspaper reports of the meeting favorably and prominently mentioned Theosophy, so that we may be assured that by no means have our efforts failed, but that greater success has shown itself in the very beginning than we might have hoped for. A reception was given to the foreign delegates on the evening of the 14th. The business of arranging program and getting visitors settled took up the remaining time.

As our Congress was not to sit until the fifteenth, a reception and general meeting was held at the Chicago headquarters in Van Buren street, when the following were present as delegates to the Congress: Prof. G. N. Chakravarti. William Q. Judge, Annie Besant, George E. Wright, Claude F. Wright, Dr J. D. Buck, Mrs. M. M. Thirds, Dr. J. A. Anderson, Mrs. I. Cooper-Oakley, and Miss F. Henrietta Müller. Besides these, there we e great numbers of members from the city and all parts of the U.S., so that all sections of the Society were represented.

## CONGRESS, FIRST SESSION.

Delegates and speakers met at the Hall early September 15th, and Room 8 was assigned. This was packed in a moment, and, five minutes before the hour for opening, the managers of the Parliament gave us Room 7, able to hold 1500 people. That was completely filled very quickly, and the first session began there. But such crowds came and so many were turned away that the managers gave us two more halls for two overflow meetings. The Chairman of the Local Committee, Bro. George E. Wright, opened the proceedings, saying that the occasion was an event of wide importance and great significance. He then turned the Congress over to William Q. Judge, as Vice-President Theosophical Society, who took the chair. A cable message was received from Col. H. S. Olcott, which the chair requested Annie Besant to read:

COL. H. S. OLCOTT, *President T.S., to* WM. Q. JUDGE, *Vice-President T.S., at T.S. Congress Religious Parliament, Chicago:*

**Across seas and continents your Asiatic brethren salute you, mingling their congratulations with yours for this auspicious opportunity to tell the representatives of many nations and of the world's great faiths the fraternal message of Theosophy. From ancient temples and rock-cut fanes the voices of the ancient Teachers once more utter the words of wisdom that showed our ancestors the true Path to happiness, liberation, and spiritual peace. May the blessing of the Sages be with you all, and may the truth prevail.**

H. S. OLCOTT, *P.T.S.*

**Headquarters T.S., Adyar, Madras, India.**
**September 14, 1893.**

Prof. Chakravarti then addressed the audience, delivering a very good address which was listened to with the deepest attention, especially his recitation of several Sanscrit verses. At several points he evoked applause. Meanwhile people were crowding every available space, and filled up the doors, while hundreds were turned away. Annie Besant followed him in a magnificent oration which was applauded continually. She dwelt on the perfectibility of man, and the fact that great Masters continually preserved the Truth and promulgated it as needed. Bro. Dharmapala was suffering from cold and made but a few remarks. He had been so over-worked as not to be able to prepare for the occasion. Miss Müller followed upon the Hebrew books, but was unable to finish her paper in the time allotted.

SECOND SESSION.

The scond session was opened by Dr. Buck's paper on "Theosophy in Greek, Gnostic, and Mediæval Philosophy", in which he showed its presence in all the times covered by those historical periods. He was followed by Mrs. Thirds; but her voice was hardly able to overcome the constant racket outside on the railway, and she did not complete her paper. Mrs. Isabel Cooper-Oakley followed upon the "Constitution of Man and the Cosmos", showing how the Septenary Law prevailed throughout nature and was taught in Theosophy to apply to Man's constitution. She used the idea of his being a mirror very effectively, and was much applauded. The session was closed by Prof. Chakravarti, who explained the various states of consciousness as taught in Brahmanism, and pointed out that the evolution of the Soul proceeds along these lines. Deep interest was manifested in this.

This session was as full as the first. Crowds were constantly coming and not being able to get in, and the managers of the Parliament were beginning to think that our Congress was attracting more attention than the whole Parliament.

THIRD SESSION.

Friday evening the third session opened in the same hall, crowded as before, and that long before the meeting. The daily press had given much space to our meetings, and great interest was aroused. Dr. Anderson read a paper on "Reincarnation as applied to the sexes", and Bro. Judge and Annie Besant dealt with "Karma and Brotherhood". Annie Besant insisted that man required justice and not favoritism, with which the packed audience seemed to agree, as they applauded to the echo after she said "It is not worth while to be saved unless all else are saved with us". Mrs. Cooper-Oakley took up a part of the subject assigned to Bro. Judge, leaving him "Brotherhood". She showed that death had really no terrors, as it was only a name for a change of consciousness.

FOURTH SESSION.

Sessions of the sixteenth began promptly in Hall 7, which as before was crammed long before the gavel fell. Bro. Judge referred to remarks as to why our Congress had no prayers and no doxology. He said the reason was in the words of Jesus, who commanded men not to pray in public. This was much cheered. Claude F. Wright then managed to make a statistical paper very interesting, and he read also the matter sent by Col. Olcott, showing numerous schools in Ceylon and India under the auspices of the T.S. He was followed by Prof. Chakravarti, who held that the mission of the T.S. is to unite East and West, to bring the heart from the East, and join it to the head from the West. On the subject of the absolute unsectarianism of the T.S., Bro. Judge showed that such was the law and fact, although each member was free to state his own opinion. He said that the day when the T.S. should formulate any doctrine but Universal Brotherhood would be the day for it to die; it had, as a Society, nothing to do with civic affairs, though its influence must be great in making its members obey the law; but laws were now in existence unexecuted and evaded, enough to cure our civic troubles, but laws were useless so long as men did not wish to follow truth. The oration of this session was by Annie Besant on "Social Problems". Practically she showed her women hearers how they evaded the law and helped oppression when they purchased cheap goods that could not be made without oppressing the poor who made them. She

asked that the system of competition prevailing in business and schools should be abolished. Earnestly she asked all to serve their fellows and thus without new laws to execute all and kill out hatred. A sombre vein runs through her speeches that now and then makes people feel that Theosophy offers only martyrdom. But such is not the case, as renunciation is the messenger of joy. In time she will present less of martyrdom and more of joy.

### FIFTH SESSION.

The fifth session went according to program and was as crowded as the others, almost as many as attended being turned away. It is quite certain that if the entire building had been one vast room, our Congress would have filled it.

### LAST SESSION.

The last session of the Congress held in the great hall of Washington at 8 p. m. was crowded. The hall seats three thousand. On the platform were Dr. Buck, Annie Besant, Miss Müller, Mrs. Cooper-Oakley, Mrs. Thirds, Prof. Chakravarti, William Q. Judge, George E. Wright, Claude F. Wright, Mrs. Mayer, Mrs. and Miss Leonard, and a great many other members. Dr. Buck presided. Bro. Judge began with an address on "Karma, Reïncarnation, and Brotherhood"; Dr. Buck spoke on the "Objects of the T.S."; Prof. Chakravarti dwelt on the "Theory of Cosmogony" in a highly metaphysical address; and Annie Besant closed in a magnificent address on the "Brotherhood of Man". She illustrated the existence of Divinity in Man by a thrilling story of a mining disaster in England when the roughest of men fought for place to give help to others.

### SUNDAY EVENING SESSION.

So much interest had been shown in our meetings, evidenced by the crowds that attended them, the crowds turned away, and the gradual rise of the newspaper barometer until the head-lines for reports of Parliament were all Theosophical, other bodies getting only sub-heads, that the managers of the Parliament gave us the free use of Hall of Washington for Sunday night to say what we pleased on our subject. At the same time the Presbyterians were holding their sessions in the Hall of Columbus, it also having space for 3,000. Our hall was jammed with an audience which waited from 8 to 10.30 p.m. Dr. Buck was in the chair. Bro. Judge opened with an address on "Cyclic Law," holding that Reïncarnation was an expression of Cyclic Law, and showing how cycles prevailed in day, month, year, thought, civilization, race, through life and death. In the middle of his speech the great joke of the Parliament came on. Dr. Barrows, chairman of all and a leading minister in the city, came on the platform and broke in upon the speaker in the middle of a word. He said that the Presbyterians were to have met in that hall, but were changed to the other one behind, that many ministers had come many miles to read papers, and that doubtless the Presbyterian audience was in the wrong hall; he asked for them to have a chance to follow him to the next hall. Bro. Judge asked all who wished to go to do so, but not a person moved. Dr. Barrows went out alone, and twenty-five more people came in. We heard that less than one hundred persons were in the other hall. This is a fair illustration of the great success of our congress. The audience could not help but laugh at Dr. Barrows' predicament, for which the speaker was sorry, but certainly it was an assumption that led him to think Presbyterians would desert a Theosophical meeting as soon as they should hear where a Presbyterian one was going on.

Dr. Anderson spoke on the wrong way materialistic civilization makes men live; Miss Müller, speaking on "Woman and Theosophy", gave St. Paul some hard slaps that made the audience laugh. Mrs. Cooper Oakley dwelt upon "Devotion", giving extracts from the *Voice of the Silence* which were evidently of deep interest to the audience; Dharmapala spoke for Buddhism. He assured the people that he loved America. Prof. Chakravarti spoke on the "Higher and the Lower Self", giving some beautiful Hindu allegories with explanations. His speech was a good test of the interest, for it was quite long and very mystical, yet not a person moved and applause closed his speech. He referred to Max Müller's assertion that there was no esotericism in the Hindu books, and said that Prof. Müller did not understand the subject at all and was not a complete master of Sanscrit; the Sanscrit works are full of esotericism and every educated Brahmin knew it very well. Mrs. Besant then wound up the evening in a practical address. She spoke of evil lives led by men and women, and how that reäcted on society, insisting on plain living and high thinking, thus rendering full return for every service received, thus performing every duty in life as Theosophy insists. Immense applause followed, and it took the 3500 people present some time to disperse. Of course many wanted to keep up the pernicious habit of shaking hands with speakers, and especially with one quite exhausted. One woman actually stood about on the platform to "get our vibrations", as she said. It is to be hoped she may read these lines and know that she is classed by us as a human vampire, an ugly word, but that and sponge are just the same.

Members of the Chicago T. S. Branches worked hard at the Congress in distributing programmes and tracts and selling books, keeping doors closed and directing people. Many of them sacrificed themselves, as they could not hear the proceedings at all. Bros. Ury, Smith, Leonard, and others, and Sisters Thirds, Kelly, and others all worked thus. We name none others simply for want of space. All worked hard; Bros. Jno. Pryse and Harding of the Aryan T.S. were also at work there. Great credit is due, then, to the Chicago members of all parts of the city. And to Bro. Geo. E. Wright must be given the palm, for he was not merely a formal chairman of the Local Committee; he was a real worker who, knowing well all officials, was able doubtless to procure for us the great courtesy and kindness the Managers accorded.

A marked feature that made everything smooth and pleasant was the boundless hospitality extended to the visitors. The delegates were entertained by various members who gave themselves and their houses up to the work; everything was fraternal, and no needless formalities interfered with effort; how different it would have been had foolish formality or petty jealousies been indulged in! The beginning of the nucleus of Brotherhood may be regarded as realized.

In fine, to sum up, the unprejudiced observer must say that the real Parliament of Religions was in fact the Theosophical Congress.

Bro. A. S. Brolley of Albany, assisted by Bro. Theo. S. Solomons of San Francisco, volunteered as stenographer and took reports of the proceedings.

A complete verbatim report of the proceedings will be made up by the General Secretary, and when ready, notice will be given. It is likely the Executive Committee will order one free copy to go to each Branch in the world, but quite likely a small charge will be made for others, as the size of the report threatens to be greater than gratis distribution will permit. Whatever the decision on this, members ought to see that the report shall have a world-wide distribution.

## AMERICA.

"H. P. B." T. S. Sunday evening lectures in September were: 3d, *The Masters*, Mrs. Annie Besant; 10th, *Reality in Theosophy*, Alex. Fullerton; 17th, *Theosophy and Occultism*, Jos. H. Fussell; 24th, *The Consolations of Theosophy*, Alex. Fullerton.

Mrs. I. C. Oakley of London lectured before the Bandhu Branch of Santa Cruz, Calif., on Sept. 4th. Her subject was "The Life and Works of H. P. Blavatsky", that ever-thrilling topic to Theosophists. For an hour afterwards she was occupied in responding to questions.

Dr. Jerome A. Anderson of San Francisco visited the Aryan Branch, New York, on September 12th, and delivered an address on "The Philosophy of Vibration" which was one of the ablest and most interesting ever heard in its career. Dr. Anderson's words, like Mrs. Besant's, should never be lost, but should be stenographically taken down and preserved in print for enduring edification.

Brooklyn T. S. Sunday evening lectures in Sptember were: 10th, *Reïncarnation*, Dr. J. A. Anderson; 17th, *Work-a-day Theosophy*, H. A. Freeman.

Aryan T.S. Sunday evening lectures in September were: 10th, *Essentials of Theosophic Progress*, Claude F. Wright; 17th, *Reality in Theosophy*, A. Fullerton; 24th, *The Pilgrimage of the Soul*, J. H. Fussell.

Blavatsky T.S., was visited by Mr. Burcham Harding on his lecturing tour, and on August 27th listened to his address on "The Human Soul", 150 persons filling the rooms. The presence of so sterling and energetic a Theosophist infused a new and healthy glow into the Branch work. Prof. Chakravarti lectured in the Opera House on Sunday evening, September 24th.

Marriage. On September 1st, Mr. C. H. Maschmedt, through whose generosity the "Maschmedt Farm" at South Corinth, N.Y., was opened this summer as a Theosophical Rest House, and Miss Mamie A. Bellows of Brooklyn, who helped so greatly to make it successful, were joined together in Holy Matrimony at the latter's home. The good wishes of many who found rest in the Home and pleasure in their society will help to make a happy union even happier. The event assures permanent residence and the continuance of the Home throughout the year, the establishment of a Branch, and the prosecution of the remarkable Theosophic work heretofore reported. May the richest Karma ever follow these excellent F.T.S.!

Obituary. Mr. J. Guilford White, President of the Blavatsky T.S., Washington, D.C., left this incarnation on the second of September. Bro. White had long been bed-ridden from consumption, and during his distressing illness his constant thought and care were for the well-being of the T.S. The end was peaceful and beautiful, his last words being of cheering and kindly advice to his family and of loving messages to friends: of himself he said but little. His loss, following so closely upon that of the devoted secretary, Capt. Boush, is hard to bear, but the Branch is resolved to double its efforts and to make his gain its.

## PACIFIC COAST ITEMS.

San Francisco T.S. has a rapidly growing attendance at its meetings, from sixty to seventy coming every Tuesday evening.

Mrs. Cooper-Oakley, who has been in Australia, arrived at San Francisco on August 31st, and was met by the Theosophists of that district with enthusiasm. She at once began work there. On the third of September, she lectured at Odd Fellows' Hall on "Theosophy and Schools of Occultism". Later another lecture was given by her at Oakland, September 6th, in Hamilton Hall, on "Mme. Blavatsky, her Life and Work". Mrs. Cooper-Oakley makes a very pleasant impression on all the members, and beyond doubt will have great effect in the way of further solidifying the ranks. Her devotion is certain, and intimacy in the past with H.P.B. has done the good that always came to those who knew how to value that great woman. On the fourteenth of September, Mrs. Oakley attended the meeting at Chicago as one of those who are to be at our Congress.

Willamette T.S., Portland, Oregon, had public Sunday evening lectures in September: 3d, *Solving the Problems of Life*, Mrs. M. E. Martin; 10th, *Dual Man*, Martin Quinn; 17th, *Three Bodies,—Astral, Kama Rupic, and Mayavic*, A. R. Read; 24th, *Ancient Religions and Modern Creeds*, W. H. Galvani.

Los Angeles T.S. has, through no small struggle by the devoted ones, secured large airy rooms, centrally located, and making a lecture-room seating seventy or eighty people. It is delightful to hear that it has been named "Blavatsky Hall", the very term to choose for a region where so much life and work have been paralyzed by small suspicions of H.P.B. and unintelligent carping on her personal peculiarities. There will be no such paralysis if the now-active Los Angeles Branch keeps her name and image well to the fore, imitating her devotion instead of pecking at her character, and leaving the disaffected alone to revel in their grumbling. All things look promising. There is a Free Circulating Library; also a Friday evening class of study, and a Wednesday evening Branch meeting. Sunday evening public lectures in September were: 3d, *The Hammer of Thor*, G. W. Aylesworth; 10th, *Death —Whence?*, Mrs. L. E. Giese; 17th, *One Life or Many*, Dr. G. F. Mohn; 24th, *The Common Sense of Theosophy*, Mrs. Emily Penning.

Dr. Griffiths, Pacific Coast Lecturer, has visited McMinnville, Independenne, Salem (two lectures), Corvallis, Albany (two lectures), Oregon. At Albany some twelve or fifteen ministers from the Methodist Conference attended, the Bishop having devoted his sermon to a denunciation of Theosophy, and the Hall, ante-rooms, and even door-steps, were packed. One minister attempted interruptions, but was put down by the audience. The whole city seems agog with interest, and literature is eagerly demanded. On August 29, Dr. Griffiths lectured in Eugene City to a good audience, and on September 1st, in Roseburg, where a Presbyterian minister tried ridicule and only received it. On September 6th, the Lecturer spoke in Medford. and both there and at Jacksonville a Quiz meeting was subsequently held. Dr. E. Kirchgessner, formerly President of Varuna Branch, Bridgeport, Conn., now resides in Med-

ford, and it was his T.S. work there which opened the way to Dr. Griffith's visit. There is hope of a Branch. On the 9th, the lecture was at Ashland, where an Orientalist attempted to combat it by relating Eastern allegories to show the absurdity of Eastern and Theosophical philosophy. The lecturer explained them and showed their identity with those in the Bible, and the audience coincided.

## INDIAN NOTES.

### EXTRACTED FROM *THEOSOPHIST*.

NOTICE BY THE PRESIDENT T.S. Colonel Olcott begs that all official business should be sent him as well as all remittances for Headquarters, and states that hereafter he will keep all T.S. funds in his own custody.

A T.S. HINDU SCHOOL FOR BOYS has been established at Pakur, the salary of the teacher being contributed by the Branch and its President.

AT MADANAPALLE, members daily meet to read such books as *Letters that have helped me*, *Vedic Lectures*, and *Bhagavad-Gita*. There is also a school-boys' class here.

MUTTRA T.S. has translated Theosophical pamphlets into the vernacular.

STUDENTS' H.P.B. CLUB was started in May at Ludhiana where Bro. Rai B. K. Laheri lives. They desire to improve young men and direct their thoughts to Universal Brotherhood. Theosophical leaflets are distributed. Comibatore was visited by W. R. Old, who stayed there three days lecturing on Theosophy, on Hypnotism, Thought Impression, and Yoga.

THE INDIAN SECTION reports a balance on hand July 21 of rupees 2,268; 10; 8.

### CEYLON.

THE THEOSOPHICAL SOCIETY'S SCHOOLS, it is reported, are to get government aid, although missionaries tried to prevent it. The Government School agent in his report compliments the Society for its school work. Seventeen Schools are reported as existing.

### THE LATE S. E. GOPALA CHARLU.

GOPALA CHARLU was the Recording Secretary and Treasurer of the Theosophical Society at Adyar Headquarters until his death as alleged from epilepsy on the 26th of July; the President reports that he in fact committed suicide and was a heavy defaulter, not only to the Theosophical Society but also to others his friends, relatives, and acquaintances. The funds of the Theosophical Society were constantly going through his hands, and at each Convention he made a report to that body and arranged matters so that his accounts were passed as correct, no fraud appearing on the papers submitted. But the funds were abstracted by means of various devices, and now that he has passed beyond our control nothing remains but to see how the losses can be made good. Of course the deficit must come from Theosophists, and therefore when the news was received in England those whose names appear on the following documents took the steps indicated. The total sum reported by the President as abstracted amounts to Rupees 8,649 and some fractions. About twenty dollars only of the Permanent Fund was taken. From the Subba Row medal fund there was taken rupees 600; from the H.P.B. Memorial fund rupees 3,763 odd; from Col. Olcott's pension fund rupees 2,612 odd and a private gift recently sent to him. This memorandum is not exact, but is meant to show the substantial facts and how so much of the money was rather permanent in the character of fund than current income.

LONDON, *August 24th, 1893.*

*To the President-Founder:*

MY DEAR COLONEL OLCOTT,

All here are deeply grieved at the sad news of our Brother Gopala Charlu's crimes against the Society and himself. Him we cannot aid; but as we have learned from our Teacher, H. P. Blavatsky, that our duty is to shield and serve the Society at all sacrifices personal to ourselves, we take on ourselves the defalcations of our Brother, and send you a guarantee of repayment, sending also at once two hundred pounds towards the discharge of the liability thus incurred.

Yours fraternally,
for the guarantors,
(Signed) ANNIE BESANT.

MEMORANDUM OF GUARANTEE.

WE, THE UNDERSIGNED, hereby guarantee to make good to the Theosophical Society the sum or sums belonging to the said Society which have been misappropriated by the late Pandit S. E. Gopala Charlu, its Treasurer, and we hereby make ourselves *personally* responsible for the repayment to the said Society of all such monies on or before the first day of August, eighteen hundred and ninety-five, and we have already remitted the sum of two hundred pounds (£200) in part payment of the same.

DATED at London, England, on the twenty-fourth day of August, eighteen hundred and ninety-three.

[Per pro. A.B.] (Signed) WILLIAM Q. JUDGE, *Vice-Pres. T.S.*
BERTRAM KEIGHTLEY, *Gen. Sec'y Indian Section.*
G. R. S. MEAD, *Gen. Sec'y European Section.*
ANNIE BESANT.
ARCHIBALD KEIGHTLEY.
JULIA W. L. KEIGHTLEY.

We determined to take this step in order to reintegrate the funds of the T.S. which were, of course, in the charge of the President acting through agents who have proven unfaithful; we feel that such a heavy burden should not be on his mind, however legally free he may be from blame. And any member in the American Section who feels as we do and is able to spare any donation toward helping on this end can send whatever is donated to me, specially notifying me for what it is intended. The two hundred pounds already sent as per the above papers amount to about rupees three thousand, thus leaving about five thousand rupees more.

WILLIAM Q. JUDGE,
*Vice-President T.S.*,
144 Madison Avenue, New York.

---

THE SECRET DOCTRINE, NEW EDITION.

THE NEW and revised edition of the *Secret Doctrine*, consisting of two large octavo volumes with an Index bound as a supplementary volume, will be issued to the public in America at $12.50 carriage paid. The first volume will shortly be ready for delivery, and any one who now sends a subscription of $10.50 will receive the first volume as soon as completed, and the second and the index in due course of publication. The second volume will probably be issued soon after Christmas.

The Index with a key showing the relation of the new paging to that of the old edition, will also be sold separately, but the price is not yet fixed.

The PATH will receive subscriptions for the new edition, at the subscription price of $10.50 until December 31st, 1893, only.

---

**Think of and seek out the tiny, brilliant ray that emanates from the soul connecting it with the body and the mind; it is power and glory.—*Palm Leaves.***

**OM.**